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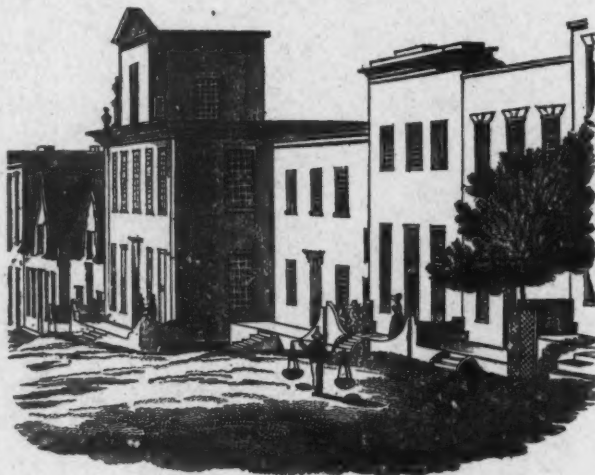
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An illustration from a *unique copy* of Burchell's *Travels in the Interior of Southern Africa*, 2 vols. 1822-24, both volumes of which have a *Presentation Inscription*—"To his Niece Ruth Burchell, with the Author's kind love". £120

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NOTES AND NEWS

A chance reference discovered by a young South African historian has led to the acquisition by the South African Library of a number of interesting letters written to Sir George Grey in South Africa a hundred years ago. In the course of researches into the history of this period, Mr. A. K. Fryer, lecturer in history at Rhodes University, followed up a reference in Henderson's biography of Sir George Grey indicating the likelihood of new material in the Grey Collection in Auckland, New Zealand, whither Grey had gone from the Cape in 1861.

On enquiry at the Auckland Public Library, to which Grey had given a collection similar to that now in the South African Library in Cape Town, it was discovered that among other papers preserved there were a number of letters—about four hundred in all—received by Grey during his period of office in South Africa, and in subsequent years from correspondents on South African matters. Through the courtesy of Mr. R. Duthie, the Librarian at Auckland, and his Council, steps were taken to obtain the consent of the New Zealand Government to transfer these letters to the Grey Collection in Cape Town. This permission has now been obtained, and the letters are expected to reach Cape Town during the early part of 1956, when they will in due course be sorted, calendared, and made available for use by accredited students of history.

From a preliminary checklist compiled by Mr. Duthie it appears that there are isolated letters from Presidents Boshof, Pretorius and Brand, and more numerous letters from Bishops Grey, Colenso and Cotterill, from many missionaries whom Grey had inspanned in his efforts to accumulate philological material for his Cape Town collection, and from notabilities such as Sir Richard Southey and Sir Thomas Maclear. In such a miscellaneous collection there is bound to be a good deal of material of lesser historical importance, but there is reason to believe that, as a whole, these letters will prove a welcome acquisition to South African historical resources. We hope to describe the collection more fully in a subsequent number of this *Bulletin*.

* * *

It is generally agreed that there is a widespread and increasing interest overseas in African affairs, and particularly in the peoples and policies of South Africa. This interest is reflected in the latest publication in the South African Library's Grey Bibliographies series: no. 6—*A bibliography of African bibliographies South of the Sahara* (1955, 12/6d. post free). This is a complete revision of the work with a similar title which was published in the same series in 1948. The new edition is double the size of the old and comprises more than 1,200 entries in many languages, published in many countries, and covering a wide range of subjects, from constitutional law to systematic botany, and from trade unionism to *Xenopus laevis* and South African poison snakes. Hitherto, published research material relating to Africa has been scattered and often difficult to trace. It is hoped that this new list will point the way to the gaps that still remain to be filled, besides saving the time of both the researcher and the general reader in search of African facts and figures.

* * *

Those of our readers who are not in the fortunate position of owning a copy of Professor G. E. Pearce's classic *Eighteenth-century architecture in South Africa* (Batsford, 1933 and long out of print) will be interested to know that an attempt is being made to obtain sufficient support for the issue of a second edition of this fine work. For this purpose, five hundred orders are essential (at £5.10 per copy). Books of this kind are a constant stand-by in personal as well as institutional libraries, and they deserve all the support they can get. Further information can be obtained either from the publishers of the original edition, Messrs. B. T. Batsford Ltd., 4 Fitzhardinge Street, London, W.1., or from the Registrar of the Institute of South African Architects, P.O. Box 7322, Johannesburg, whose Council has interested itself in this matter.

* * *

Although intended primarily as a commemorative history of a particular Association, Mr. R. F. M. Immelman's *Men of Good Hope: the romantic story of the Cape Town Chamber of Commerce, 1804-1954* (Cape Town, the Chamber, 1955) is in effect an epitome of commercial development at the Cape, and particularly of those energetic and enterprising merchants who were responsible for its growth. Few books are so difficult to write: the trees are for ever threatening to spoil one's view of the wood, and the wood itself is difficult to keep in fair perspective. Nevertheless, working from the original if scanty records of the Chamber, supplemented by archival sources,

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contemporary newspaper accounts and similar material, Mr. Immelman has succeeded in producing a most useful contribution to the growing social and economic history bookshelf of the Cape. Not the least of the services he has rendered is to remind us of the invaluable part played by men such as J. B. Ebdon, Hamilton Ross and R. W. Eaton whose names have tended to be overshadowed by those of the politicians and the generals. The book is illustrated by pleasant vignettes at chapter-heads and -ends, a number of reproductions of old Cape Town, and some useful portraits, while the index serves as a minor reference work in itself.

SOME BOOKS THAT HAVE MADE HISTORY *

I. Introduction

History has been described as the field of human action. On this field, the decisions that have determined human action have in many cases been shaped, consciously or unconsciously, by the direct or indirect influence of that living thing, the book.

One can illustrate this in many ways. The story is told of the Chinese poet and statesman, Han Yu, that while on a journey his way was barred by a fierce and formidable crocodile. With considerable presence of mind the poet composed what is described as a "denunciatory ultimatum", which became a classic of its kind. He threw this into the river, together with a pig and a goat; and apparently this did the trick, for the crocodile splashed angrily away, leaving the poet in sole possession. In this way the written word came to be immortalized as one of the earliest defensive weapons known to man.

But the book has usually affected human action in less practical and more subtle ways than this. Most of us can recall some book that we discovered as a child, or perhaps in later life; a book that came like a revelation at some turning-point in the development of one's personality. The literature of biography is full of such accounts.

Take, for instance, William Cobbett, who tells us that when he was only eleven he was attracted by the title of Jonathan Swift's *Tale of a tub*, which was displayed in a shop window in Richmond. He bought it with his whole fortune, which was then threepence, the price of his supper. "So impatient

* Based on a series of talks arranged and introduced by Mr. D. H. Varley (Chief Librarian, South African Library), and broadcast by the South African Broadcasting Corporation on 23 October 1955 and the succeeding five Sundays; reproduced here by courtesy of the S.A.B.C. and the writers of the scripts.

was I to examine it", he recalls, "that I got over into a field at the upper corner of Kew Gardens, and sat down to read, on the shady side of a haystack . . . I read on till it was dark, without any thought of supper or bed. When I could see no longer, I put it in my pocket, and fell asleep beside the stack, till the birds awakened me in the morning; and then I started off, still reading my little book. I could relish nothing besides. I carried it about with me wherever I went, till, when about twenty years old, I lost it in a box that fell overboard in the Bay of Fundy".

It is even claimed that books have changed political affiliations. The following story is told of Flora Shaw, later Lady Lugard, wife of the famous colonial administrator. She tells us that she was "reared in an atmosphere of almost Jacobite loyalty". At that time her favourite reading-place was in the top branches of an apple-tree. One day she took up with her a copy of Carlyle's *French Revolution*. "I went up the tree as a Royalist and a Tory," she records, "but I came down a passionate Democrat". She must have been one of the earliest reading tree-sitters on record, and her conversion lasted her a lifetime.

As for the poets, there is a charming account in the recent autobiography of the contemporary English poet, Richard Church. His revelation did not come in an apple-tree, but in the drab surroundings of a particularly drab London suburb. Yet the magical effect of discovering a new world of imagination and experience was not so very different from Cobbett's, or Flora Shaw's.

Great thinkers and do'ers alike have put on record their lasting debt to the books that have shaped their careers. Almost all these books have had some common element of permanence and greatness. Even the warriors and the generals, the do'ers *par excellence*—or some of them, at least—have carried books as well as batons in their knapsacks. Napoleon Bonaparte packed a small library into the coach that took him on the long trail to Moscow; and everyone knows that General Smuts took with him on all his campaigns, a pocket copy of the *Greek Testament*. One could multiply without end these instances of books that have determined human destinies.

But among all these books that have influenced individual makers of history, there are some that are landmarks in the development of human ideas. Looking back we can see now that they inspired, not just a few outstanding leaders, but a whole generation of thinkers. They caused a sort of chain reaction, leading in some cases to political movements, in others to the development of new doctrines or rituals; and in others again, to the elaboration of scientific theories and thinking. You can measure their power by their impact on society—then and since.

It is some of these world-shaking, world-making books that we have chosen to describe in this present series; and we have chosen them with two factors very much in mind. Firstly, they each have some special interest for

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readers in South Africa; and secondly, although they are landmarks in European history, you do not have to travel to Europe to see them for yourself: they are all to be found in the Book Collections of the South African Library here in Cape Town, either in original or in early editions.

II THE INSTITUTES OF JUSTINIAN

by Professor B. Beinart*

In the popular mind the Roman Emperor Justinian is probably best known as the husband of Theodora. She was a woman with a shady past, had appeared on the stage in roles of a rather disreputable nature, and eventually became the mistress of Justinian. He managed to persuade his uncle Justin, the then Roman emperor, to amend the law which prohibited persons of senatorial rank from marrying actresses, so as to permit marriage with retired actresses. He did not take heed of the experience of a previous Roman emperor, Claudius, who had the law changed to enable him to marry his niece Agrippina. Agrippina poisoned Claudius with a dish of mushrooms. Theodora and Justinian, however, lived together to complete a long and successful reign. It was by no means a model reign; it had all the vices of corruption, intrigue, sin and abuse of power associated with bureaucracy and unbridled authority. Nevertheless it was a reign which made some contributions to our civilisation. It is sometimes even said that in this partnership Theodora played the dominant role.

Justinian's three great achievements lay in the field of war, architecture, and law. It is with the latter that we are now concerned. Possibly encouraged by his essay in legislation in the sphere of marriage, he conceived a gigantic plan of codification and of law reform. The laws of his time were not only in a chaotic state, but since the time of the eminent classical Roman lawyers three centuries earlier, legal science had been in a state of decay; no great jurists appeared on the scene in that period, virtually no legal works were written, apart from a few collections of imperial legislation undertaken or sponsored by previous emperors. Even though legal schools thrived, particularly in the East, these schools in comparison with the classical period did not produce lawyers of the same calibre—they merely followed the writings left by the classical jurists, confining themselves to summarising and expounding but not to creative writing.

Justinian, in admiration of the work of these classical jurists, and cognisant of the decline in quality after them, decided to preserve their work. He ordered a full-scale codification. His chief assistant in this project and

* Professor of Roman Law, University of Cape Town.

possibly his inspirer was Tribonian, a man of great ability and versatility. In the period between 528 A.D. and 534 A.D. three works were produced:

1. The Digest or Pandects—a comprehensive and detailed collection of the common law.
2. The Code—a collection of all the legislation of the Roman emperors which were still in force, some going as far back as the second century A.D.
3. The Institutes—an introductory textbook for students which was also to have force of law.

Justinian's later legislation was subsequently collected unofficially under the name of *Novellae Constitutiones* or Novels, and these four works together in mediaeval times received the name of the *Corpus Juris Civilis*—to contrast it with the Canon law.

The compilers of the first three works, at Justinian's behest, introduced great and commendable changes into the law, abolished outworn institutions, introduced improvements from Greek and Christian influences, and generally speaking, humanised the law. But substantially the work was a reproduction of the writings of three centuries earlier when Roman jurisprudence can be said to have been at its peak. The Institutes, for instance, was largely a word for word copy of a similar work by a lawyer and teacher who flourished nearly four hundred years earlier, named Gaius.

Much criticism has been directed at the method of compilation. It is not easy to adapt a legal system of a different age, albeit classical, without wholesale re-writing, and this was not done by Justinian's compilers. Frederick the Great once described it as "ill-arranged". But, whatever might be said of the method of composition, the substance was good, and perhaps the antiquarianism of the work is its outstanding merit. For Roman law had grown from a primitive to a mature system over many centuries, and in this was to be found much of its value for subsequent civilisations. The *Corpus Juris* preserved the accumulated wisdom of centuries, and Rome's great contribution lies precisely in its success in government and law, signalled in the words of Virgil:

"Others, I doubt not, fashion from bronze more lifelike, breathing images . . .

others excel as orators, others track with instruments the planets circling in heaven and tell the rising of the stars. Remember thou, O Rome, that government is thy medium—these shall be thine arts—to crown peace with law . . ."

We do not know much of the effects of Justinian's compilation in his own times. Justinian, satisfied with his handiwork and jealous of his reputation as a law-giver, had forbidden the writing of commentaries on his work. The study of the *Corpus Juris Civilis* indeed suffered some decline for five

centuries after Justinian, until it was revived in the newly founded universities of Bologna, and of neighbouring Italian cities. The learned men of those Universities found in it a legal treasure house without rival, and the learning in its pages spread throughout Europe, and was used not only for purposes of academic study, but also for purposes of actual legal practice.

The Roman law slowly but surely influenced the local, undeveloped and rather rudimentary customs of European communities and gradually superseded them—a process which was completed by the wholesale Reception of Roman law in the fifteenth and sixteenth centuries. Thus there was born in Holland the system of Roman-Dutch Law, which is still the basis of our own law in South Africa. Justinian's works became accepted as an active and direct source of law in Europe from West to East until its replacement by Codes of their own in various countries such as France, Italy, Holland and Austria in the nineteenth century—in Germany not until the beginning of this century, and in Greece not until 1946. These Codes are still Roman inspired. In a few countries such as South Africa, Ceylon, the State of Louisiana, the *Corpus Juris Civilis* is still in actual use, quoted in the courts and often applied in practice, despite the many importations from English law and despite much modern statutory reform. The English legal system incidentally, through some accident of history, never directly absorbed the Roman law, though there is considerable evidence of indirect borrowing and influence.

Of Justinian's compilation, the Institutes was the simplest, the best-arranged and the most readable. It was a comparatively short work, occupying in the standard modern edition only fifty-six pages as compared with the 926 pages of the Digest. No wonder that it became the textbook of all beginners in legal study even in subsequent centuries. Many commentaries have been written on the Institutes, and the work has lived on in that form to this day wherever Roman law is studied, and that means virtually every country in the modern world, including England. Our students are still required to read and translate the Institutes, often under protest, no doubt, for some modern students share Frederick the Great's views of it that it was not only "ill-arranged" but also "Latin". A work with such a long history and reputation as the Institutes will not die, and law teachers generally do not share the views of students or of Frederick the Great. Those who have fought shy of the "Latin" present the Institutes to their students in translation.

It is truly a book that has made history. Professor Buckland, a noted Romanist, has said that we must be grateful to Justinian for having given us a work "which has influenced European life more than it has been affected by any other work except the Bible", and it would be fitting to conclude with another appraisal, by a French lawyer, Ortolan: "Justinian" he said, "as an emperor was a warrior, an architect and a legislator. Of his wars nothing

has remained, of his architecture a few monuments, but his laws have ruled the world and still form the basis of European legal civilisation”.

III. WILLIAM TINDALE AND HIS NEW TESTAMENT

by D. H. Varley

Which book has had the greatest influence on the western world during the past 500 years? Most people would say without much hesitation: The Bible. There is no other work—except perhaps the *Koran*—that has had comparable power over the span of years to change the course of human affairs; for most of us the Bible has become part of our common inheritance. In South Africa in particular, it has played a dominant part in the shaping of conduct and ideas for the past three centuries.

Most of us take this for granted and never question how it came about. Take, for instance, the two versions of the Bible which are best known to the English-speaking world to-day: the Authorized Version of 1611, and the Revised Version of 1881. Both are revisions, not translations; and they both rely to a very large extent on earlier versions. One of these earlier versions is the subject of the present talk. It was written by a man of small physical stature, who spent his most fruitful days in exile. But he was a man of considerable intellectual stature, a pugnacious controversialist, a precursor of the men of the Underground Resistance; and he was a man who was finally burnt at the stake for his religious beliefs. The name of this prince of translators was William Tindale. He died about 400 years ago, at the comparatively early age of forty.

The man himself is largely forgotten; but it is worth remembering that no less than ninety per cent of the New Testament as it appears in the Authorized Version is Tindale's work, and seventy-five per cent of the Old Testament. When he began it, there was no Bible in English, his mother-tongue. Two years after his death the King of England commanded that “one book of the Englyshe Bible of the largest volume” should be provided in every church in the land. This was the measure of his achievement.

In the Grey Collection in Cape Town we have a group of books which tell the story of this achievement—quite as exciting in its way as a modern tale of escape and adventure. All these books were published during the 1500's. The first is a copy of the *New Testament of our Saviour Iesus Christe, faithfully translated out of the Greke* by William Tindale. This was first printed in 1525—in secret and under great difficulties. The second work is a controversial attack on the established Church made by Tindale in the following year.

Its title is *The Parable of the Wicked Mammon*. In reply to this broadside the English Bishops commissioned Sir Thomas More, the writer of the famous *Utopia*. He wrote a book with a very long title, of which this is the most important part: *A dyalogue wherein be treated divers matters touching the pestylent sect of Luther and Tyndale*. This dialogue is interesting for several reasons. It was one of the few replies to the heretics made in English, and one of the few to be written by a layman, and not a member of the clergy.

The last work is called *The Actes and Monuments of the Church*, by Master John Foxe, but most people know it better under the title of *Foxe's Book of Martyrs*. It has those gruesome woodcuts and engravings that served as "horror comics" for a previous generation of young under-the-table readers. Yet it is from this work that we owe most of our knowledge of William Tindale and his short and eventful career.

Let me take you back in imagination to the time, 450 years ago, when the unreformed Church still commanded the allegiance of the mass of the English laity. An earlier attempt by Wycliff to challenge the authority of the universal Church had been crushed, and with it, the attempt to introduce a translation into the English tongue of the Latin Vulgate Bible. In fact the reading or making of any translation of any English version of the Bible without episcopal licence, was strictly forbidden. Of course, there was no "reading public" as we know it today; but there was a growing "listening public". After Tindale's death there was a decree forbidding the reading of the Bible in English to "women, artificers, apprentices, journeymen, serving-men of the rank of yeoman and under, husbandmen and labourers". Noblewomen and gentlewomen might read it to themselves but not to others; while only noblemen, gentlemen and merchants might read it to their families.

But in 1495, when Tindale was born, no Bible in English even existed. In France, in Germany and in Venice Bibles in the vernacular had been in circulation for years, and the layman could begin to interpret the meaning of the Holy Writ for himself. This new freedom was partly the result of the so-called New Learning, taught by men like Erasmus of Rotterdam, who were rediscovering the ancient world through the medium of Greek. Tindale was one of those who passionately believed that the scripture must be rediscovered in the mother tongue. In later life he recalled that when he was a child, he had read that King Athelstane caused the Holy Scripture to be translated into "the tongue that was then in England". To bring this about in his own time was the major purpose of his short life's work.

Of the man himself we know comparatively little. He came from a substantial country family in Gloucestershire, and was probably intended for Holy Orders. Foxe says that he was brought up from a child in the University of Oxford, where he had a reputation for virtuous living and deep learning, and

mastered the new language, Greek. He was taught by disciples of the great Erasmus, and may even have heard him lecture. After a period at Cambridge, Tindale took a job as tutor to a neighbouring family in the West Country, and while he was there he made a name for himself by disputing with a succession of learned visitors to the house. To one of these he is supposed to have said: "If God spare my life ere many years I will cause a boy that driveth the plough to know more of scripture than thou dost". We shall hear of that ploughboy again.

However, Tindale's chief accomplishment was not smart replies, but translation from ancient tongues, and in 1524 he went to London, like Dick Whittington before him, to seek his destiny. Here he asked the Bishop, Cuthbert Tunstall, who was a friend of Erasmus, for a job translating the Bible under licence. Tunstall refused, and this was the turning-point in Tindale's life. With funds provided by a rich cloth merchant who had heard him preach, he set out for Hamburg later that year. He never returned to his own country. At this time he was less than thirty years of age.

Once on the Continent, Tindale plunged into an atmosphere of intellectual ferment. Eight years before, Martin Luther had published the first Testament in German, and in 1524 he had followed this up with the whole Scripture in his mother-tongue. From now on, Tindale's overriding purpose in life was to complete his own translation of the New Testament into English. This he did, not from the Latin Vulgate, or from Erasmus's Latin translation of his own Greek text, or even from Luther's German version, although he used them all—but directly from the original Greek.

By the following year he had managed to get a printer in Cologne to print the first eighty pages of his New Testament. But an anti-Lutheran agent, knowing of Tindale's work, succeeded in having the press closed down. Tindale hurried with the unfinished sheets and his manuscripts, to the Rhine town of Worms. Here, in the following year, 6,000 copies were printed on the press of Schoeffer, son of the man who printed our Cape Town Justinian. Many of these copies found their way to England, where they were secretly bought and distributed. Not only was the translation unlicensed and unorthodox, but Tindale included in his Testament explanatory notes of his own which were anathema to the established Church. His old enemy Bishop Tunstall preached a sermon denouncing the work as being "noughtlike translated", and ordered all copies in his diocese to be seized and destroyed. In November 1526, a copy was publicly burned at St. Paul's Cross.

During the next two years vigorous attempts were made to buy up and impound copies of Tindale's testament. This was a hopeless task, for the translation was already being pirated by Dutch printers with an eye on the main chance, and copies were selling in England for the equivalent of two or three pounds of our modern currency.

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Apart from arguing in print, the Bishops did all they could to silence Tindale. They tried without success to get the Emperor Charles V to deliver him up, but Tindale remained safely within the walls of the Free City of Antwerp. His host here was a man named Thomas Poyntz. Poyntz has left us a thumb-nail sketch of his guest. He describes him as being "a man very frugal and spare of body, a great student, an earnest labourer in the setting forth of the Scriptures of God".

Finally, Tindale was enticed out of Antwerp by a Catholic agent named Henry Phillips, who had him arrested and thrown into the Netherlands State prison at Vilvorde, near Brussels. John Foxe's description of the taking of Tindale has a classic simplicity:

"Master Tyndale", he says, "went forth with Phillips, and at the going out of Poyntz's house was a long narrow entry, so that two could not go in a front. Master Tyndale would have put Phillips before him, but Phillips would in no wise, but put Master Tyndale afore, for that he pretended to shew great humanity. So Master Tyndale, being a man of no great stature, went before, and Phillips, a tall comely person, followed behind him; who had officers on either side of the door upon two seats, which, being there, might see who came into the entry; and coming through the same entry, Phillips pointed with his fingers over Master Tyndale's head down to him, that the officers which sat at the door might see that it was he whom they should take. As the officers that took Master Tyndale afterwards told Poyntz, they pitied to see his simplicity when they took him".

Tindale's imprisonment lasted for a year and 135 days, and during this time his friends seem to have made no very great efforts to save him. He was examined by a special commission of the Inquisition; condemned, and publicly degraded from the priesthood. Finally, in October 1536, to quote John Foxe's account,

"he was brought forth to the place of execution, was there tied to the stake, and then strangled first by the hangman, and afterwards with fire consumed; crying thus at the stake with a fervent zeal and a loud voice: Lord, open the King of England's eyes".

That should be the end of the story. But there, of course, the story does not end. For within a year of his death the Bible known as the "Matthew" Bible, which had been printed in Antwerp, had appeared in England, and actually with a dedication to the King. This version contained a substantial portion of Tindale's last revision of the New Testament. And in the following year the Great Bible was authorized, and the way made clear for the provision on a far greater scale of texts in the English vernacular.

William Tindale was a remarkable man, and his Testament is a great book in its own right. Not only is the language pure and limpid, but new terms were used which, for all their theological dynamite, have become part of the modern Protestant lore: terms such as "congregation" for "church", "elder" for "priest", "favour" for "grace", "love" for "charity", and "repentance" for "penance". History, after all, is made by words as well as books.

Let me finish by quoting a passage taken at random from our Cape Town copy of Tindale's Testament; from the Gospel according to St. Luke. Remember that the translator had no earlier English version to guide him, and remember, too, that he was writing for that plough boy as well as for the pulpit:

"And there were in the same region, sheepearde, abydyng in the fiele, and watchyng their flocke by nyghte. And lo, the Angell of the Lorde stode harde by them, and the bryghtnes of the Lorde shone rounde about them, and they were sore afrayde. But the Angell sayde unto them: Be not afrayde. For beholde, I brynge you tidinges of great joy".

These are familiar words, of course, and they are the work of a translator of genius. A modern Catholic writer has said that while William Tindale cannot be reckoned a religious thinker of great originality, his passion and skill in languages is another matter. "He had fiery zeal, burning hate; vicious bite of attack; a uniformly simple, clear style—and above all, his work comprised a reconsideration of fundamentals, vividly expressed not in technicalities, but in the novel attractiveness of ordinary speech".

IV. JOHN CALVIN AND HIS INSTITUTES OF RELIGION

by Professor Andrew Murray*

In the South African Library in Cape Town, perhaps the most important section is the historic Dessinian collection belonging to the Dutch Reformed Church and at present housed in the basement of the library. In the Dessinian collection are copies and often first editions of most of the learned books which have gone into the making of our free western world. The oldest book is a volume of Sermons of Pierre Viret, Calvin's predecessor at Geneva, of 1548. Then we find Calvin, Gassendi, Newton, the philosophers Descartes and Leibniz, the first book on modern psychology by de la Forge in 1666, the lawyers Justinianus and Hugo Grotius and many others. Foremost among

* Professor of Philosophy, University of Cape Town.

these volumes of great western achievement are Calvin's works, and chief of Calvin's works is the book on religion which he started to write in 1536, and which contains the principles of modern western liberal politics, the *Institutes of the Christian Religion*.

The *Institutes* in itself is a great book. Its effect on our history and politics has been enormous. It swept the western world in its day and embodied itself in the prevailing western way of life. Its doctrine of freedom of mind underlies our greatest scientific achievements. It inspired the policies of social welfare and the amelioration of social conditions which mark our time. The *Institutes* was read everywhere, by all classes of the population. Even before the Pilgrim Fathers left for America in 1620 seventy-four editions had appeared in nine languages, and in addition fourteen abridgements had appeared. We know that another ten editions appeared in English between 1763 and 1863, six of which were American editions. Copies of it were found in the libraries of famous and influential men such as Mirabeau, the Archbishops of Canterbury and powerful statesmen; in university libraries in all countries (it was prescribed as a set book at Oxford); in the libraries of the signatories to the Dutch Declaration of Independence of 1581; of American statesmen and in numerous private libraries. Calvin's influence was of course not limited to the *Institutes*. Some of his works appeared in 435 editions before New England was founded in 1616; with two exceptions, every American Colonial state library contained works by Calvin. Then we must not forget the famous Genevan Bible, "the common Bible of the people and even of the scholars", on which Shakespeare was bred, and which formed the staple spiritual food of the American colonists. This Bible went through over one hundred editions before 1617. We are fortunate in having in the Dessinian collection the second edition of Calvin's works, of 1671, as well as copies of the *Institutes* of 1557 in Italian, Commentaries on the Psalms in French of 1561 and several other early editions.

We shall put a wrong interpretation on Calvin if we think of him as a thin-faced man with a long, straggling beard and fanatical eyes. Calvin was a most human person. He liked a game of skittles. We know that he visited the pub and was not above letting the other man pay the bill. When his colleague Theodore B  za wrote a comedy he enjoyed it so much that he urged him to write another. Calvin is not the founder of a new religion nor of a new political system. The Reformation claimed to be nothing but the reformation of a deformation, in religion as well as politically.

The *Institutes* may well be called a hard-hitting political pamphlet, by a fighting man. It is addressed to the King of France, and sets out for that ignorant man who did not read it the theological doctrines, and by implication the political consequences of the Reformation. This edition of 1536 consisted of six chapters—not too much for royalty to read. The last edition, of 1559,

holds eighty-eight chapters. These contain the grandest and most systematic statement of Christian philosophy since Augustine wrote the *City of God* in 428, at the sack of Rome. At the same time these chapters contain the foundations of today's liberal politics in the west.

Two things were happening in Europe at this time. The one was the religious movement called the Reformation, which opposed centralisation in and domination by the church. The other, which is not so well understood, joined with the Reformation but also stood separate, and that was the reaction against the tendencies in politics and administration towards centralisation and absolutism. The sovereign state was sticking out its head to threaten the rights and liberties of men, and men who understood the mediaeval principle of decentralisation understood the menace clearly. Calvin understood both movements. He gave the Reformation its system of principles in the *Institutes*. At the same time he derived from these religious and philosophical tenets the principles on which resistance to political tyranny and absolutism could be based. Our liberal politics are founded on these principles.

In the first book of the *Institutes* Calvin describes God as creator and lord of all—from whom alone all power comes. Thus man may not rule over man. In the second book he discusses God's relation to the individual person through Jesus Christ. In the third book he comes down to the individual and his place in the system of things. Speaking philosophically we may call this a book on the philosophy of Personalism. In the fourth book Calvin discusses the important matter of the institution and status of the visible church, the relation of church to state and the power of magistrates over men. Calvin clearly puts the centre of gravity of man outside the state. The state is a secondary organisation to help men to God. The political implications of the doctrine are clear. We may state it in five principles.

The first principle that Calvin maintained against the absolutism of his time is that of rule of law. He said that God had given each people its laws which are there to protect the people against oppression. The law is thus natural, and the last court of appeal against injury and injustice. From this principle we have derived our judicial procedures of trial before an impartial, impersonal and objective law. When the Dutch established their States-General three decades after Calvin's death they adopted this conception of Commonwealth. Their political administration was not to be an apparatus for giving effect to authority, but was a system of rights and liberties mutually guaranteed. For a century the Netherlands was the only country in which the principle of rule of law was maintained.

Closely connected with rule of law is Calvin's theory of the state. He believed that the state was not based on sovereignty but on contract. "Every commonwealth", he wrote, "rests upon laws and agreements; upon mutual

obligations from the people. Closer which did not and the law for there the doctri major And C of the and p must On we call have t fallen wrote the sa There accor appro other' races people the so This which revolt. their p when laws. betray as one further against neighbor intervene religious The

obligations of heads and members". There is no talk here of law emanating from a sovereign body. Law comes from mutual agreement. It follows that the people share in the making of laws.

Closely connected with this theory of the state is Calvin's third principle, which we may now call the principle of people's sovereignty, although Calvin did not put it this way. Calvin held that the law is God's law for the people, and the work of the sovereign was not to *make* laws but to maintain God's law for the people. From this idea we have derived the principle that law is there for the people and not for the rulers. We have also derived the dangerous doctrine of majority rule from this principle. Calvin quite rightly said that majority rule may lead to the oppression of the minority by the majority. And Calvin would not have admitted either that law comes from the *will* of the people. In his day the notion of "will" was not much used in psychology and politics. Law is God's law, said Calvin, and the elected magistrates must maintain God's law, not the will of the people.

On this follows Calvin's fourth principle, that of political pluralism, as we call it today. Calvin held that every people has its own laws. Also heathen have their own laws, which we must respect if they are good, for none have fallen so low that they have not some glimmering of God's law. So Calvin wrote very wisely and truly: "Equity or law is natural and so cannot be the same everywhere and ought to be according to the thing enacted . . . There is nothing to prevent a diversity of laws . . . Wherefore, if laws are formed according to the rule of equity there is no reason why they should be disapproved by us, however much they differ from Jewish law, or from any other". This point is important for the contemporary world in which varying races mix in the same state. Calvin is very clear on the point that all the people in the commonwealth cannot fall under the same laws. He maintains the sound mediaeval principle of a plurality of laws within the commonwealth.

This brings us to the fifth and final principle which Calvin maintained and which has influenced subsequent history. It is the principle of the right to revolt. Calvin teaches that it is the duty of the elected magistrates to protect their people from exploitation and oppression. He does not mince his words when magistrates fail in their duty to protect the people and maintain the laws. He accuses them of "nefarious perfidy" because "they fraudulently betray the liberty of the people". Sir Ernest Barker has described this passage as one of the seedbeds of modern liberty . . . But Calvin's argument goes further. If the magistrates are not successful in defending the people's rights against exploitation and tyranny, what then? Then it is the duty of the neighbouring prince, if he is a good and just man, to intervene. He does not intervene to aggrandise his own territory but to restore the political and religious rights of the group of oppressed people.

These principles of a politics of freedom are set out in the *Institutes of the*

Christian Religion, and given their philosophic and religious grounding. From the *Institutes* they were taken up in popular writings until they had spread over the world. They were applied in at least seven revolutions against tyranny: In Geneva in 1536; in Scotland in 1559; in the Netherlands in 1581; in the Edict of Nantes in 1598; the revolt of Hungary in 1606; by the Covenanters in 1638, and in the English revolution of 1688. The colonists carried them to America, where they formed the foundation of the constitutions of states. The Dutch built their constitution on these principles when they had liberated themselves from the tyrannical rule of Philip of Spain in 1581.

I believe these principles of political liberalism came to the Cape and so to South Africa through four channels. They came with van Riebeeck seventy years after the Dutch Declaration of Independence, especially under the influence of Grotius, who had been legal adviser to the East India Company. Secondly, they were maintained in the highly decentralised structure of the Reformed Church which, I believe, has had a great influence on South Africa's political institutions. Thirdly, Commissioner De Mist had been reared in the spirit of Dutch constitutional development, which contained these principles, and they are the mainstay of his reports and innovations. And finally they were re-enforced by the British Settlers of 1820 and later, the majority of whom, I believe, were Protestant.

Yet these five principles of liberty were not new or revolutionary even in Calvin's time. Every one of them had been maintained by classical and mediaeval writers as being essential for man's freedom. What Calvin did in the *Institutes* was to take the next step and to maintain them under the new conditions of the fresh onslaught by the sovereign state. I believe that we owe our liberties today to nothing so much as to the *Institutes of the Christian Religion* of 1559.

V. JAN HUYGEN VAN LINSCHOTEN AND HIS ITINERARIO

by D. H. Varley

In the year 1652, shortly after Jan van Riebeeck and his fleet had set out from Holland for the Cape, a small guide-book appeared in Amsterdam "at the sign of the watchful dog". It was called "*Klare Besgryving van Cabo de Bona Esperança*"—"A clear description of the Cape of Good Hope". In this little work, the map-maker Jodocus Hondius had scratched together as much material about the Cape as he could muster from old books of travel—here a line, there perhaps a page, and here again a piece of second-

hand gossip. In the margin he noted down the source of each small scrap of information.

As every South African schoolboy knows, the Cape had been rounded by Bartholomew Diaz 150 years earlier, but curiously little knowledge about the Southern part of Africa had been added during this long time. The Portuguese gave these shores the widest possible berth—for two reasons: firstly, because of the treacherous reputation of the Cape of Storms; and secondly, because of the murder of their Viceroy, Francisco d'Almeida, by Cape Hottentots, at Saldanha Bay in 1509, which seems to have cast a hoodoo on the entire area. Such information as there was about these parts came from travellers from other nations, and from pure hearsay. As Jonathan Swift once put it,

"So Geographers in Afric-maps
With Savage-Pictures fill their Gaps;
And oe'r uninhabitable Downs
Place Elephants for want of Towns".

The first reference to the South African scene in this little old guide-book of 1652, is to a people called Cimbebas, or, as the compiler says, people named by Linschoten, the Climbabi. This name, Linschoten, appears again and again in the margin. Who was he, and why was his work important?

To begin with, his name was not really Linschoten at all. It was Jan Huygenszoon, or, as we should say today, John, son of Hugh, who came from the small village of Linschoten in the Province of Utrecht. Jan himself was born in Haarlem, probably in 1563, at a time when the Dutch were struggling gallantly against the Spanish forces. He was still a boy when the burghers of Haarlem drove the Spaniards from their city, and when the Spaniards returned to invest the fortress, Jan's family moved northwards to the small town of Enkhuizen, on the Zuider Zee. From that time on, the names of Linschoten and Enkhuizen have been closely and notably linked together.

Some years later, during his eventful stay in Goa, the Portuguese settlement in India, Linschoten wrote his family a letter which is still preserved at the Hague. In it he recalled how as a youngster he "took no small delight in the reading of histories and strange adventures", and he went on, in a passage that is often quoted, "There is no time more wasted than when a young fellow hangs about his mother's kitchen like a baby neither knowing what poverty is, nor luxury, nor what is found in the world—an ignorance which is often the cause of his ruin". As for himself, he was determined to see the world. And in 1576 his chance came—firstly to travel with his brothers to Seville, where they were trading, later to Lisbon, and at last, in 1583, aboard the Portuguese fleet to India, as a member of the suite of the newly-appointed Archbishop of Goa, Vincente de Fonseca.

Up till this time the Portuguese had complete mastery of the Indian trade and shipping routes, and Linschoten was one of the first of his countrymen even to reach the Indian mainland. On the way thither the fleet called in at Mozambique—and during a fortnight's stay at this important African station, Linschoten began to exercise his remarkable faculty for gathering information from every possible source. When he arrived at Goa, he made himself so useful to the Archbishop that he stayed there for five impressive years.

From Goa, Linschoten hoped to sail to China and Japan, but he had too little capital to go trading. So he had to content himself with listening and learning from the mariners who had returned from those still remote parts. One of these mariners, curiously enough, was a neighbour from Jan's home town of Enkhuizen, an older man named Dirck Gerritszoon. From him Jan gained detailed information about the sailing tracks to the China seas, which he was to make good use of, later on.

In 1588, the year of the Spanish armada, Jan's patron the Archbishop died in Lisbon while on a visit to the Portuguese King. In the following year Jan resolved to return home, and sailed in the same ship as his friend Dirck Gerritszoon. On the way home they touched at St. Helena, where Jan fell in with a former Lisbon acquaintance, a seafarer from Antwerp named Gerrit van Afhuysen, who had just returned from a year's stay in Malacca. From him, Jan squeezed out every detail about the place he could remember. Later in the year the fleet reached the Azores, narrowly missing capture by the English fleet, and here Jan was to stay for two years. While he was there, there occurred that famous episode immortalised in Tennyson's ballad *The Revenge*, when Sir Richard Grenville fought the Spanish and Portuguese fleets single-handed. All this is described in the book which Linschoten set himself to write when he finally reached home, after an absence of thirteen years. He had left as a boy, smitten by wanderlust. He returned as a man, with a mind packed with rare information, and the will to use it in the service of his countrymen.

There was living in Enkhuizen at this time a physician named Bernard ten Broeke, who was better known by the Latinised form of Paludanus. This man had travelled widely overland as far as Egypt, and had brought back with him what are described as "chests filled with the wonders of nature". To these chests Linschoten was able to add not only curios, but the exciting knowledge he had gained during his own stay in India. These two men decided to collaborate in writing a work that came to have far-reaching implications. This was the *Itinerario* or *Itinerary*, first published in Dutch, and quickly translated into English, German, Latin and French. It became what one writer has described as "the navigator's *vade mecum* for Eastern seas".

In 1594 the States-General granted Linschoten a licence to publish his work. It consisted of three parts. The first part, which did not appear till 1596, contains his own account of his travels to India and back, with annotations by his friend Paludanus. The second part, which is the most important, was printed in 1595, the year of the first great Dutch voyage to the East. This contains a collection of the routes to India and the Eastern Seas, translated for the first time from Spanish and Portuguese manuscripts. To this was added an account of the domains and revenues of the kingdoms of Spain and Portugal. The third part, which is of special interest to us in South Africa, contains a short account of the Eastern and Western coasts of Africa, compiled partly from his own observations, and partly from a number of other sources.

One writer has said that the *Itinerario*, with its 36 plates, its maps and charts, comprised a work without which no Dutch skipper ventured to sea. Because of this, there are very few complete copies in existence today. Most of them were quite literally taken to sea, and used on the job.

Fortunately we have a complete copy in the South African Library in Cape Town. The title-page has about four inches of close-set black-letter type, in High Dutch. Below there is an intriguing decorative panel, which some former owner has boldly coloured in with water-colour paints. In the centre there is a large oval and in this a sharp contemporary engraving of the ships of the Portuguese fleet, with their sails bellying out before a stiff breeze, and the sun bursting from the clouds aloft. In the four corners there are miniature engravings of Antwerp, Amsterdam, Middelburg, and finally, Linschoten's own small sea-port of Enkhuizen. In all of them there are ships, ships and again ships. At the foot of the page runs the imprint: t'AMSTELREDAM. By Cornelis Claesz., op 't Water, in 't Schrijf-boeck, by de Oude Brugge; and the date in roman letters, 1596.

Turn the page and we find the licence to print, a dedication to the States-General, a short preface to the Reader, some fulsome poems in Dutch and Latin, and then, in the manner of a frontispiece, a magnificent portrait of the author, done when he was 32 years of age. He is shown as a spry, intelligent-looking person, with a snub nose, large inquisitive eyes, a Vandyck beard, hair brushed back in the fashion of the time, head encircled in a large ruff, and chest and shoulders clad in a plain jerkin with many buttons. Around the portrait is the inscription: *Souffrir pour parvenir*, the hard way to the stars.

Next begins the *Itinerary* proper. In the old English edition, this is translated as follows: "The journey into the East or Portuguese Indies, setting down a brief discourse of the said Landes and sea coastes . . . with a collection of the most memorable and worthiest things (that) happened in the time of his being in the same countries, very profitable and pleasant to all such as are

welwillers, or desirous to heare and read of strange thinges". And so he launches into his narrative, set out in the Dutch copy in neat black-letter type, broken here and there into chapters, and brightened with the 36 wonderful full-page plates, reproduced from his own drawings, and six folding maps, which in themselves repay hours of careful study.

Paging on, we find the section on Africa, and then at last, the practical core of the work, the *Reys-geschrift van de Navigatien de Portugaloyzers in Orienten*. Here are the detailed sailing instructions set out for the first time in Dutch for the mercantile mariners on whom Linschoten's heart was set. For he was not only a travel-writer; he was a pioneer of maritime enterprise, and a patriot whose life was spent in spurring his countrymen on to deeds and discoveries beyond the seas. Up till this time the Dutch had scarcely ventured beyond European waters. In the year of publication of the *Reys-geschrift* Cornelis Houtman sailed around the Cape, and was followed by the second and third fleets bound for the East. These fleets followed Linschoten's routes with great care, and it was largely due to his advocacy that they set up their main trading centre in Java, at Batavia, which proved to be the centre of Dutch colonial enterprise for centuries to come.

It is interesting to note that each of the pioneering nations found a worthy chronicler to record the achievements of its heroes. Portugal found her chronicler in João de Barros, whose *Decades* are an epic of Portuguese literature. English voyagers found their chronicler in Richard Hakluyt, whose book *Principal Voyages* is a landmark in the history of British overseas expansion. But neither of these writers were travellers, and it was left to Jan Huygen van Linschoten to combine the role of explorer and recorder. Moreover, Linschoten took a practical part in the epic attempts of the Dutch merchant adventurers to break through a North-Eastern passage to China and the East; and he himself sailed as a supercargo in one of these expeditions, aboard a vessel equipped and sponsored by his own home-town of Enkhuizen. He lived to publish a translation of the Spanish travel-writer, Acosta, and died at the comparatively early age of 48.

There is something very modern about this particular book of Jan van Linschoten's, a book that made history for the Netherlands and the modern world. Linschoten's work makes fascinating reading, but unfortunately it is available in English only in comparatively rare editions, and in the Hakluyt Society's reprint, which is no longer obtainable. Perhaps the time will come when someone with a taste for greatness will give us Linschoten in a new and modern translation. Then at least, honour will be done to a brave man who was both a dreamer and a do'er, a pathfinder, and a prophet of fame.

VI. SHAKESPEARE'S FIRST FOLIO

by Professor Barbara Mackenzie*

How often we use the expression "it's worth its weight in gold". But how many things, I wonder, are literally worth their weight in gold? Probably one of the few is the First Folio of Shakespeare's plays. At any rate, it is one of the most valuable books in the world. There are one or two other printed works which are priced more highly, but only because they are exceedingly rare. When we consider the contents, Shakespeare's plays rank second in the world only to the Sacred Writings.

Published in 1623, seven years after Shakespeare's death, the folio edition of some 600 copies (or 1,000—authorities differ on the actual number) was sold at £1 a copy—a considerable sum in those days. Later, this first folio was followed by a second folio edition in 1632, a third in 1663-4, and a fourth in 1685. In fact, at one stage librarians so despised the first folio that the Bodleian Library at Oxford actually discarded its copy as superfluous; and in 1906 had the rather humiliating experience of having to buy it back for the handsome sum of £3,000. Today a good copy is worth between £10,000 and £15,000, and an American authority quotes a price of 100,000 dollars for a fine copy.

Prices like these are not paid without good reason for a book of which nearly 200 copies exist today. The first folio has a value and an interest which cannot be reckoned in pounds and dollars. There is, for instance, the indirect light the appearance of this folio throws on Shakespeare himself, and indeed on his very existence. In spite of the most diligent research, almost fanatical in its devotion, we still know comparatively little about Shakespeare personally. I haven't much time for the whimsicalities of the supporters of Bacon, Marlowe, several earls, etc. Evidence to prove that this or that claimant wrote the plays is often too ingenious and far-fetched to be convincing, and I wish the advocates would take to heart the passage in *Twelfth Night* dealing with the trick played on Malvolio by means of the deceiving letter! The existence of the first folio is mute evidence against these theorists. I can't imagine the acute fiercely honest Ben Jonson either being duped or helping to dupe others when he contributed to the first folio his noble lines TO THE MEMORY OF MY BELOVED, THE AUTHOR MR. WILLIAM SHAKESPEARE AND WHAT HE HATH LEFT US. And what a gigantic conspiracy we are asked to credit! Printers and publishers, collaborators and other playwrights, fellow-actors, the whole personnel of the theatre, the editors of the folio—were they all in the plot? Or was Shakespeare so astute that none of the men he worked with daily ever found

* Formerly Professor of English, University of the Orange Free State.

him out? And that in an age that adored gossip and scandal as much as any other age? I don't believe it! Not that it really matters. Shakespeare's plays by any author you please would be as great. At all events I am quite content to take this first folio for what it purports to be—Shakespeare's work.

And this book has assured the author of immortality. Yet how easily it might never have seen the printing press. Its existence is something of a miracle, and we owe the first folio to the devotion of two of Shakespeare's friends and fellow-workers, John Heminge and Henry Condell. No one thought much of stage plays in the first Elizabethan age. They were dismissed as "trifles" or "meanest things", and the treatment they received rather suggests that no one then thought that posterity could possibly feel very much interest in such light-weight productions. Five plays by Ben Jonson have vanished; all the comedies of Spenser are lost. Heywood wrote more than two hundred plays—only twelve have survived. Who knows whether some of Shakespeare's own plays may not have dropped into that monstrous wallet of oblivion, of which Ulysses speaks so feelingly in *Troilus and Cressida*. The publication was an act of friendship; it was also, possibly, a method of forestalling a pirated edition that was threatened at the time. Above all, it has saved for us, and in good order too, one of the greatest literary treasures of all time. And on the editors' part it was done, they say, "without ambition either of self-profit or fame; only to keep the memory of so worthy a friend and fellow alive". And at this time (1623), it may be recalled, Shakespeare's stock had fallen quite a bit, and his reputation was eclipsed by that of later dramatists like Beaumont and Fletcher. So the enterprise of his friends is all the more remarkable, for only thus may many a frail manuscript have been saved from careless destruction.

Of the 600 (or 1,000) copies printed, close on 200 have survived, of which number one has found its way into the safe keeping of the South African Library in Cape Town. It formed part of the collection of Sir George Grey, and arrived with the rest of his books in 1863. One can't help wondering how this particular copy of the first folio came into Sir George's possession, but there seems to be no history attached to it. The name F. HERBERT, written in ink more than once on the title page, might provide a slender clue, but that is all. The book itself is in very good condition, though the binding is early nineteenth century. So, there it is—the most valuable single volume in the whole Library, worth in money between ten and fifteen thousand pounds; and how Sir George came to possess it is just another of those mysteries that appear to dog Shakespeare and his affairs, it would seem.

But the book's value to the world has been beyond price. It is the sole source for eighteen of Shakespeare's plays—half his total output. Early quarto editions, often bad or defective, with passages missing, and crude in form, do exist of the balance of his work, but the folio almost always gives a

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better version of these. I suppose it is true that we never miss what we have never known, but I can't help feeling that the world would have been a poorer place without the great dramas of *MACBETH*, *ANTONY AND CLEOPATRA*, *CORIOLANUS*, *JULIUS CAESAR*, even *TIMON OF ATHENS*; the comedies: *TWO GENTLEMEN OF VERONA*, *MEASURE FOR MEASURE*, *COMEDY OF ERRORS*, *AS YOU LIKE IT*, *TAMING OF THE SHREW*, *ALL'S WELL THAT ENDS WELL*, *TWELFTH NIGHT*; the later romances: *CYMBELINE*, *WINTER'S TALE*, and *THE TEMPEST*; and the historical plays: *KING JOHN*, *HENRY VI PART I*, and *HENRY VIII*. Just picture our loss if we had never known Lady Macbeth's poignant sleep-walking scene or Macbeth's tragic requiem on the transitoriness of life. Rosalind would never have sparkled in the Forest of Arden; we should never have chuckled at Sir Toby, Sir Andrew and Maria as they played their tricks on the glum Malvolio. Where would be the "infinite variety" of the enchanting Cleopatra? Or Antony's sad farewell?

Unarm, Eros; the long day's task is done,
And we must sleep.

The same Antony's great oration in *JULIUS CAESAR* would never have moved thousands. Prospero in *THE TEMPEST* would have said it all for us, and we should never have known that

These our actors . . .
Are melted into air, into thin air;
And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind.

The depth of thought, the splendours of heroism, friendship and passion, laughter and tears, great actions and wonderful characters would have been lost but for the devotion and care of Heminge and Condell in assembling manuscripts and prompt-books and other papers, those "true original copies", as the title page has it, from which the first folio was printed.

This title page is adorned with a portrait of Shakespeare, done by a third-generation London Fleming, Martin Droeshout. This rather unhappy effort of the 22-year-old artist has had rough treatment at the hands of critics. It has been stigmatised as "stolid", "clumsy", "wooden" and so forth. But I must confess I have never felt inclined to join whole-heartedly in the chorus of condemnation. This is not the portrait of a romantically handsome man;

but then how few men of genius do look romantically handsome! Not Socrates, or Schubert, or Shelley, or Michelangelo for instance. It is true that Shakespeare's doublet looks as if it had been constructed of painted cardboard, and put together by a neat but otherwise incompetent tailor, who had got his bodice patterns all back to front when he made up the garment. But I see no reason why the head should not give us a fair idea of what Shakespeare looked like. The great, powerfully domed forehead, the steady, faintly amused, shy, yet curiously outward looking, "alive" eyes, the fine sensitive mouth all suggest to me the man who would write the great plays that follow. Ben Jonson, if he was not being conventionally polite, thought it a good likeness, as his lines in the folio "TO THE READER" indicate:

This figure, that thou here seest put,
It was for gentle Shakespeare cut;
Wherein the Graver had a strife
With Nature to out-do the life.

And this portrait is the only one, apart from the Stratford bust, that has been generally accepted as an authentic likeness.

The first folio is not only the basis of all modern studies and editions of Shakespeare's work (the Shakespeare industry, as it has irreverently been called), but it can still provide serious researchers with a good deal of interesting material. Mis-spellings in the folio might be further examined to throw light on Shakespeare's personal peculiarities of pronunciation and orthography. These "occasional spellings", as they are termed, that crop up regularly in the text, are not the common variants like b-u-s-i-e for b-u-s-y, but unusual spellings of rare or long words that appear consistently in the same form. These occasional spellings might even be used as a sort of test of authorship. By comparing Bacon's spelling, for instance, with that of the first folio, some interesting facts might possibly emerge.

Then there is the punctuation of the first folio. This, it has been shown, is dramatic rather than grammatical. The pointing indicates to the actor how he should speak the lines. Light pointing suggests speed, and heavily punctuated passages must be taken slowly. Even expression may be indicated by this method. And this system must surely have been taken direct from Shakespeare's own working manuscripts.

This folio was the first challenge flung at the world on behalf of the "poor player" and his "trifles" by his devoted friends. These men helped to lay the foundations that were in time to lift a mere popular dramatist to the heights of a master of literature; and they provided the source of his fame as a great national, or rather, world inheritance:

The applause! delight! the wonder of our stage! . . .
He was not of an age, but for all time!

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MUSEUMS AND BIBLIOGRAPHIES MUSEUMS EN BIBLIOGRAFIE

Central African Archives. . . . Archives in a new era: a report by the Chief archivist for the period 1 January 1949 to 30 June 1954. Salisbury, the Archives, 1955. viii, 81 p. front.(col.), pls.(1 col.), tables. 24½cm.

(069.49)

Green, Madge Elizabeth ed. Guide to South African reference books; [ed. by M. E. Green and comp. by R. Musiker]. C.T., University, School of librarianship, 1955. [ijii-viii], 69, 43 p. 25½cm. (Booklist series, no.1). 2/6. (028.7)

Mimeographed.

South African Museum, Cape Town. The South African museum, Cape Town, 1855-1955/Die Suid-Afrikaanse museum, Kaapstad, 1855-1955. (C.T., the Museum), 1955. [i], 23 + [ii], 23 p. pls. 21½cm. 2/6. *Afrikaans and English.* (069.09687)

PHILOSOPHY, PSYCHOLOGY AND ETHICS

WYSBEGEERTE, SIELKUNDE EN SEDELEER

Low, Albert W. Scientology, a basic course. Jobg., Hubbard (S.A.) association of scientists, 1955. [iii], 53 leaves. diags. 24½cm. (131.32)

Mimeographed. "Books", p.41-43.

Olivier, J. S. Wenke insake lewenshouding, gedrag, gewoontes en maniere: opgedra aan die seuns en dogters van die Kensington-hoërskool. [Jobg., die Skrywer, 1955]. 24 p. 17½cm. (177)

RELIGION/GODSDIENS

Combrinck, Jacobus Johannes Burger. Gods strydende kerk—sy oorwinnende kerk. Bloemfont., Suid-Afrikaanse uniekonferensie van sewende-dag adventiste, (1955). [v]6-87 p. 19½cm. (286.7)

Gerdener, Gustav Bernhard August. Dade in die donker: die uitdaging van 'n tyd soos hierdie. Kpstad., N.G. kerk-uitgewers,

(1955). [v], 81[1]p. 18cm. 5/6. (243)

Gereformeerde Kerk. Sinodale Deputaatskap vir diakonale sake. Die diens van barmhartigheid: handleiding vir diakens; deur ds. J. Postma, ds. J. J. H. Booysen, ds. J. H. Coetzee, prof. dr. S. P. van der Walt. Potchefstroom, Pro Rege-pers vir die Deputaatskap, 1955. [ix]11-103 p. 19½cm. *Inhoud:* Die amp self, deur J. Postma.—Die roeping tot die amp van diaken, deur J. J. H. Booysen.—Die verhouding van die diakonie tot ander liggame, deur J. H. Coetzee.—Die diaken in die uitoefening van sy amp, deur S. P. van der Walt. (258)

Graham, William Franklin. Vrede met God/Peace with God; deur Billy Graham; uit die Engels vertaal deur Timo Kriel. Jobg., Hart uitgewers, [1955]. [ix], 3-236 p. 18cm. (243)

Malan, W. C. Met watter doop? Kpstad., N.G. kerk-uitgewers, [1955]. xxii, 277 p. 21cm. 17/6. (265.1)

Peale, Norman Vincent. Glo en oorwin: geoutoriseerde vertaling van „A Guide to confident living”. . . . Kpstad., Naweekpos-uitgewers, 1955. [v], 225 p. illus. 18cm. 12/6. (248)

Rappaport, S. rabbi. Die weg van die goeties: etiese leerstellinge van Judaïsme. Jobg., S.A. Joodse raad van afgevaardigdes, 1955. [iii]3-32 p. 21½cm. (296)

Smith, Oswald J. Die heilige gees aan die werk; vertaal deur Danie Smal. Roodepoort, Christelike uitgewers-maatskappy, [1955]. [xv]17-108 p. 18cm. 4/9. (243)

Todd, Reginald Stephen Garfield. . . . Christian unity: Christ's prayer: (seventh Peter Ainslie memorial lecture delivered at the University of Natal, Pietermaritzburg, on 1st June, 1955 . . .) Grahamstown, Rhodes university, 1955. [iii]3-15 p. 21½cm. (Peter Ainslie memorial lecture). 1/1. (270.8)

Van Niekerk, François Nicolaas. Die twaalf-apostelsekte (die apostoliese kerk van Afrika, alias Irvingianisme). Bloemfont., SACUM, [1955]. 22 p. 21½cm. (Kerk en sektes, nr.1). (289.9)

but then how few men of genius do look romantically handsome! Not Socrates, or Schubert, or Shelley, or Michelangelo for instance. It is true that Shakespeare's doublet looks as if it had been constructed of painted cardboard, and put together by a neat but otherwise incompetent tailor, who had got his bodice patterns all back to front when he made up the garment. But I see no reason why the head should not give us a fair idea of what Shakespeare looked like. The great, powerfully domed forehead, the steady, faintly amused, shy, yet curiously outward looking, "alive" eyes, the fine sensitive mouth all suggest to me the man who would write the great plays that follow. Ben Jonson, if he was not being conventionally polite, thought it a good likeness, as his lines in the folio "TO THE READER" indicate:

This figure, that thou here seest put,
It was for gentle Shakespeare cut;
Wherein the Graver had a strife
With Nature to out-do the life.

And this portrait is the only one, apart from the Stratford bust, that has been generally accepted as an authentic likeness.

The first folio is not only the basis of all modern studies and editions of Shakespeare's work (the Shakespeare industry, as it has irreverently been called), but it can still provide serious researchers with a good deal of interesting material. Mis-spellings in the folio might be further examined to throw light on Shakespeare's personal peculiarities of pronunciation and orthography. These "occasional spellings", as they are termed, that crop up regularly in the text, are not the common variants like b-u-s-i-e for b-u-s-y, but unusual spellings of rare or long words that appear consistently in the same form. These occasional spellings might even be used as a sort of test of authorship. By comparing Bacon's spelling, for instance, with that of the first folio, some interesting facts might possibly emerge.

Then there is the punctuation of the first folio. This, it has been shown, is dramatic rather than grammatical. The pointing indicates to the actor how he should speak the lines. Light pointing suggests speed, and heavily punctuated passages must be taken slowly. Even expression may be indicated by this method. And this system must surely have been taken direct from Shakespeare's own working manuscripts.

This folio was the first challenge flung at the world on behalf of the "poor player" and his "trifles" by his devoted friends. These men helped to lay the foundations that were in time to lift a mere popular dramatist to the heights of a master of literature; and they provided the source of his fame as a great national, or rather, world inheritance:

The applause! delight! the wonder of our stage! . . .
He was not of an age, but for all time!

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South African Museum, Cape Town. The South African museum, Cape Town, 1855-1955/Die Suid-Afrikaanse museum, Kaapstad, 1855-1955. (C.T., the Museum), 1955. [i], 23 + [i], 23 p. pls. 21½cm. 2/6. *Afrikaans and English.*

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RELIGION/GODSDIENS

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- Van Ryssen, J. W. Jansen.** Die Messias uit die aarde: 'n populêre verhandeling oor die Antichris. Potchefstroom, Pro Rege-pers, (1954). [ix]11-180 p. 19½cm. (235)
Venter, Erasmus Albertus. Die Rooms-Katolisme. Bloemfont., SACUM, 1955. [iv]5-15 p. 21½cm. (282)

SOCIAL SCIENCE AND COLONISATION SOSIALE WETENSKAP EN VOLKSPLANTING

- Fair, Thomas John Denis.** The distribution of population in Natal. C.T., O.U.P. for University of Natal, 1955. viii, 98 p. maps(some fold.), tables, diagrs. 21½cm. (Natal regional survey, v.3). 30/-. (309.1684)
Abridged thesis (Ph.D.)—University of Natal, 1954.
South African Council for Scientific & Industrial Research. *National building research institute.* Research studies on the costs of urban Bantu housing. Pretoria, the Institute, 1954. xii, 285[446]xiii-xxxi p. illus., pls.(fold.), tables, diagrs. 24cm. (Series D.R.10). (326:331.83)
References at ends of chapters.

LAW AND CONSTITUTION WET EN WETGEWING

- Bennett, Benjamin.** Destiny comes too soon C.T., Timmins, (1955). [vii]9-252 p. pls., ports. 21cm. 16/-. (343.1)
Emmett, Eric. The law of negotiable instruments in South Africa; 3rd ed. by Denis V. Cowen, assisted by Leonard Gering. C.T., Juta, 1955. [vii], vii-xxxvii, 534 p. 21½cm. 72/6. (347.7)
May, Henry John [formerly Herzl Joshua Schlosberg]. The South African constitution; 3rd ed. with chapters by [5 members of the Durban Bar]. C.T., Juta, 1955. [iii], xxxvii, 678 p. 27½cm. 57/6. (342.68)
Bibliography, p. xxi-xxiii.
Steyn, Hester H. M. The rights of married women: a brief resume with special reference to the Matrimonial affairs act no. 37/1955 . . . Jobg., National council of women of South Africa, [1955]. 10 + 10 p.

21cm. 6d.
Afrikaans and English.

(396.2)

SOCIAL AND WELFARE WORK SOSIALE EN MAATSKAPLIKE WERK

- British Empire Service League.** *South African legion.* Battlefields pilgrimage, September-November, 1955 . . . (official programme). (Jobg., the Legion), 1955. [iii]4-88 p. illus.(incl. ports.), tables. 22cm. *Cover-title: Battlefields pilgrimage/slagvelde pelgrimsreis: 1955, North Africa, Italy and France.* (369.2)
National Council of Women of South Africa. *Bloemfontein branch.* . . . Affiliated societies' day . . . August 25th, 1955: Service to the community; [exhibition souvenir programme]. (Bloemfont., the Branch, 1955). 17 p. port. 21cm. 1/-. (360.968)

ECONOMICS, BUSINESS AND COMMUNICATION EKONOMIE, HANDEL EN GEMEENSKAPMIDDELS

- Chapman, Douglas.** Economic aspects of urban sheltered employment in the Union of South Africa. (Kenilworth, C.P., the Author, 1955). [ii]iv, 173 [10] leaves. tables. 32½cm. (331.59)
Thesis (M.Com.)—University of Cape Town, 1954. Mimeographed.
Great Britain. *Board of trade. Commercial relations & exports department.* The federation of Rhodesia and Nyasaland . . . economic and commercial conditions . . . [by] H. W. Woodruff . . . 1954. London. H.M.S.O., 1955. [viii], 167[1] p. map(fold. at end), tables. 24½cm. (Overseas economic surveys). 6/9. (338.09689)
Hope, A. H. Reference book and reckoner for use by estate agents and property salesmen. (Durban, E.P. & commercial printing co. [printers], 1954). [ix], 44 p. tables. 15cm. (651.4655)
Joubert, Elfrieda. Road transportation in South Africa in the 19th century. C.T. University, School of librarianship, 1955. [iii], iii, 33 p. 24½cm. (Bibliographical series). 5/-. (388.309)
Mimeographed.

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Pedler, Frederick Johnson. Economic geography of West Africa. London, Longmans, (1955). xii, 232 p. pls.(some col.), maps, tables, diagrs. 21½cm. 20/-. (330.966)

Pelkowitz, Morris. Key to Bookkeeping made easy. [Jobg., Harvard college, 1955]. [xvii]18-303 leaves. tables. 33cm. (657) *Mimeographed.*

Shrand, David. Studies in income tax . . . C.T., Legal & financial publishing co., (1955). [vii], vii-x, 164 p. tables. 24½cm. 18/6. (336.24)

South African Bureau of Standards. Council. Report to the Hon. the Minister of economic affairs on the decimalization of coinage. Pretoria, the Council, (1954). ix, 122 + x, 123 p. tables. 21½cm. 20/-. *Afrikaans and English.* (332.4968)

Trades Union Congress. Trade unions in South Africa (report presented to the Trades union congress general council by the T.U.C. delegation to South Africa). (London, the Congress, 1954). [iii]3-19 p. tables. 23½cm. 6d. (331.88)

Tunstall, F. C. en Wulfsohn, Berl. Teorie en praktyk van die handel vir Suid-Afrikaanse studente; vergr. 9de uitgawe. Kpstad., Juta, (1955). [viii], 376 p. illus., tables, diagrs. 24½cm. 18/6. (650)

ETHNOLOGY AND RACE RELATIONS

VOLKEKUNDE EN RASSE-AANGELEENTHEDE

Du Toit, Jacob Daniel en Stefanus. Die Afrikaanse rassebeleid en die skrif; 2de druk. Potchefstroom, Pro Rege-pers, 1955. [iii]5-34 p. 21½cm. (326:22)

Inter-racial Conference of Church Leaders, Johannesburg, 1954. God's kingdom in multi-racial South Africa: a report on the inter-racial conference of church leaders, Johannesburg, 7 to 10 December, 1954. Jobg., (the Conference committee, 1955). [v], 141 p. 20½cm. (326:26)

Transvaal Indian Youth Congress. Transvaal Indian youth congress: 10th anniversary [brochure]: 1945-1955. (Jobg., the Congress, 1955). 16 p. illus., ports. 22cm. (325.254)

Witwatersrand Conference on Non-European Urban Social Work. *Continuation committee.*

Report on the Witwatersrand conference on non-European urban social work. Jobg., the Committee, 1955. [i], 20 p. 24cm. (326:301)

EDUCATION/OPVOEDING

Bekker, Johann Heinrich. Godsdiens in die onderwys van blankes in Transvaal tot 1953 . . . Pretoria, (die Skrywer), 1954. 2 v. 32½cm. (377.1)

Thesis(D.Ed.)- Potchefstroomse Universiteit vir C.H.O. „Geraadpleegde boeke”, v.2, p. 587-604. Gemineografeerd.

Malcomess, H. D. ed. Belsen-Driekoppen: 10th anniversary festival souvenir brochure. [Mowbray, C.P., Driekoppen residence house committee, 1955]. 16[1]p. illus. 22cm. (378.68711)

Mayville Govt.-aided Indian School, Durban. Golden jubilee brochure: 1904-1954: Mayville govt.-aided Indian school, Durban. (Durban, the School, 1954). 96 p. illus., ports. 28½cm. (372.96847)
Formerly “Cato Manor govt.-aided Indian school”.

Opvoedkundige Studies; uitgegee deur die . . . Fakulteit opvoedkunde, Universiteit Pretoria; nr. 9, 10. Pretoria, die Universiteit, 1955.

Nr.9: 'n Opvoedkundige filmskperiment in verband met . . . padveiligheid; deur Dr. P. J. J. du Plessis. Summary in English. 60p. tables, diagrs. 21½cm.

Nr.10: 'n Onderzoek na bepaalde praktiese vermoëns by domnormale seuns en seuns met hoër verstandspeile . . . deur W. A. Landman. Summary in English. vi, 98p. tables. 21½cm. (370)

Pretoria-Noord-Hoërskool. Pretoria-Noord-hoërskool gedenkblad, 1943-1955. (Pretoria, die Skool, 1955). 135 p. illus., ports. 28cm. (373.6821)

Transvaal. Education department. Hints on the instruction of beginners. Pretoria, Government printer, 1955. [iii]4-43 p. illus., tables, diagrs. 24cm. (372.21)

Afrikaans and English.
— Organisation and functions of the department and list of schools and field officers, July 1955. Pretoria, Government

printer, 1955. [iii]4-112 p. 24cm.
Afrikaans and English. (370.9682)
University College of Fort Hare. *Commission of enquiry*, 1955. Report of the Fort Hare commission [of enquiry], July 1955. Fort Hare, C.P., the Council, 1955. v, 42 p. 21½cm. 2/-. (378.6876)
Chairman: Prof. J. P. Duminy.

PHILOLOGY/TAALKUNDE

De Jager, Josephus Jacobus. Die leerboek vir Duits as derde taal aan die Suid-Afrikaanse hoërskool . . . (Potchefstroom, Potchefstroomse universiteit vir C.H.O.), 1954. [i], vii, 390 leaves. diags. 32½cm. (438)
Proefskrif (D.Ed.)—Potchefstroomse universiteit vir C.H.O. Bibliografie, p. 379-390. *Gemimeografeerd.*
Marole, L. T. Afrikaans-Venda vocabulary and phrase book. Sibasa, N.Tvl., Marole book depot, 1955. 16 p. 18½cm.

(496.3431-3)

— and **De Gama, F. J.** English-Venda vocabulary; 2nd ed. Sibasa, N.Tvl., Marole book depot, 1954. [ii]3-77 p. 18½cm.

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Venter, J. A. English prepositional usage: an attempt to give a comparative account of prepositional usage in English and Afrikaans on the basis of frequency and range of use. [Potchefstroom, the University], 1954. iv, 325 leaves. 32½cm. (425.9)
Thesis (D.Litt.)—Potchefstroom university for C.H.E. Bibliography, p. 319-323.
Mimeographed.

SCIENCE/WETENSKAP

Hamilton, George N. G. and Cooke, H. B. S. Geology for South African students: an introductory text-book; 3rd ed. rev. and enlarged. [Jobg.], C.N.A., (1954). ix, 311 p. front., illus., maps(1 fold.), tables, diags., 21½cm. 12/6. (550)
Peers Cave, Fish Hoek. Guide to the Peers Cave (Skildergat), the home of ancient man at Fish Hoek; the discovery of "the Fish Hoek man" told by leading authorities; arranged by H. S. Jager; 5th ed. Fish Hoek, Municipality, [1955]. 20 p. illus., map. 21½cm. 1/-. (571.1)

South African Council for Scientific & Industrial Research. C.S.I.R., The South African council for scientific and industrial research/W.N.N.R., Die Suid-Afrikaanse wetenskaplike en nywerheidsnavorsingsraad. Pretoria, the Council, 1955. 27 p. illus. 24cm. (607.2)
Afrikaans and English.

— Directory of scientific research organisations in the Union of South Africa; ed. by D. Ryle Masson . . . Pretoria, van Schaik, 1955. ix, 123[2] p. illus. 22½cm. (600.72)

— The national building research institute . . . /Die nasionale bounavorsingsinstituut . . . Pretoria, the Council, 1955. 15 p. illus. 24cm. (690.72)

Afrikaans and English.

— The national physical laboratory . . . /Die nasionale fisiese laboratorium . . . Pretoria, the Council, 1955. 23 p. illus. 23½cm. (530.72)

Afrikaans and English.

Worcester. Town council. Stettynskloof water scheme, Worcester, C.P.: souvenir/ Stettynskloof-waterskema, Worcester, K.P.: aandenking. (. . . August 23rd, 1955 . . .) (Worcester, the Council, 1955). [10] + [10] p. illus. 21 x 28 cm. (628.1)

AGRICULTURE/LANDBOU

Beck, Hastings. Meet the Cape wines; decorations by Kathleen Baker. C.T., Purnell, 1955. [vii]7-41[9] p. illus. 18½cm. 6/6. (663.2)

"Schedule of Cape wines", p.41-[7].

South African Agricultural Union. . . . Handbook for farmers' associations. [C.T., the Union, 1955]. [v]7-67 p. 21½cm. (630.6)
Afrikaans and English.

NATURAL HISTORY/NATUURKUNDE

Balinsky, B. I. The problem of development: inaugural lecture . . . Jobg., Witwatersrand university press, 1955. [i], 13 p. 21½cm. (574.3)

Hoesch, W. Die Vogelwelt Südwestafrikas; Titelblad und Zeichnungen von Joachim Voigts. Windhoek, (S.W.A. Wissenschaftliche Gesellschaft, 1955). [iv]3-200 p. front., illus., diags. 21½cm. (598.29688)

„Literatur-Nachweis", p.300.

Isemonger, Richard M. Snakes and snake catching in Southern Africa. C.T., Timmins, [1955]. xii, 105 p. illus., pls., tables. 25½cm. 22/6. (598.12)

NATIONAL PARKS NASIONALE PARKE

National Parks Board of Trustees. The Addo elephants/Die Addo olifante. (Pretoria, the Board), [1955?]. 68 p. illus., pls. 21cm. (719)

Afrikaans and English.

— *Souvenir of the Kruger national park/Souvenir van die nasionale Krugerwiltuin.* (Pretoria, the Board), [1955?]. [3] p. 18 pls. 13½ x 19 cm. (719)

— *A guide to the national parks of the Union of South Africa/n Gids vir die nasionale parke van die Unie van Suid-Afrika.* [Pretoria], the Board, 1955. 304 p. illus., maps, tables. 20½cm. (719)

Cover title: *Our national parks | Ons nasionale parke. Afrikaans and English.*

DOMESTIC SCIENCE/HUISVLYT

Davenage, Caroline. Boere-lekkernye. [Kpstad.], C.N.A., [1955?]. iv, 48 p. 21cm. 3/-. (641.5)

Rustenburg Junior School, Cape Town. *Parent-Teacher association.* . . . Recipe book . . . Rondebosch, the Association, 1955. vi, 138 p. illus. 21½cm. 5/-. *Published for 1955 school fête in aid of Development fund.* (641.5)

Van Heerden, Helena. Knitted sports and school socks. [C.T.], C.N.A., [1955]. [ii]3-28 p. illus. 24cm. 3/-. (646.26)

MEDICINE/GENEESKUNDE

Menko, Herman Siegfried Nicolaas. Contributions of the Netherlands to the development of South African medicine, 1652-1902 . . . Amsterdam, H.A.U.M. h/a J. H. de Bussy, 1954. [vii]9-152 p. front. (port.), illus., plan, facsim. 21½cm. *Thesis(M.D.)—Amsterdam, 1954.* (610.968)

"Literature" at end of chapters.

Sapeika, Norman. Actions and uses of drugs, for medical students and practitioners; (4th ed.). C.T., Balkema, 1955. [v]7-346 p. 24cm. 45/-. (616.1)

RECREATION/ONTSPANNING

Craven, Daniel Hartman. Ons toetsprestasies. Jobg., Afrikaanse persboekhandel. (1955). [vi], 166 p. pls. 21cm. 14/-. (796.33)

Rugby football, 1931-1953.

Mdledle, Dambuza. Manhattan brothers [concert party]. [Jobg.], Bantu news agency, [1955]. [iv], 110 p. 18cm. (786.9)

Ronnie Schume, Joseph Kulwane Mogotsi, Rufus Koza, Dambuza Mdledle.

Nelson, Michael. Aids to games. C.T., Maskew Miller, (1955). [iii], 30 p. tables, diagrs. 21cm. 4/6. (796)

Price, Maxwell. The Springboks talk. C.T., Timmins, (1955). [xi]13-196 p. pls., diagrs. 21½cm. 16/-. (796.23)

Tips on how to play rugby.

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Beyers, Sandbergh. Bloedspore in die Sahara. Jobg., Sebra uitgewers, [1955?]. [iv]5-128 p. 18½cm. 3/-.

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(Including old ones received for the first time)

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Cape Town film society. Film library lists.

The Society, P.O. Box 3218, Cape Town. 1st Aug. 1955. Irreg. *Mimeographed.*

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- South Africa, P.O. Box 737, Port Elizabeth.
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- Hakior.** S.A. Federation of Student Jewish
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Cape Town. [No.1], Oct. 1953. M.
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van alle musiekinstrumente“. Die Redaksie,
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letter. The Union, P.O. Box 7551, Johannes-
burg. v.1, no.1, July 1950. Irreg.
- Young Africa supplement.** S.A. National
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3 Tamboerskloof Rd., Cape Town. 1/- p.c.
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- Modern health & home.** v.2, no.4 (April
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Motion picture. v.87, no.10, June 1954.
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- Adv. Pirow se nuusbrief** *became fortnightly*
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- Fyn Goud** *becomes fortnightly* with the
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- Natal Tourists' Guide & Hotel Accommodation**
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including Transkeian Territories & Swazi-
land. *Is now being published by* Maister Publi-
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- Rooi Rose.** As from issue for July 1955
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- Rotary club of Cape Town.** *New address*
P.O. Box 3831, Cape Town as from 3rd
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- South African body culture** *became*
South African body culture digest *from*
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hardware magazine *became*
The South African building and timber
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and is now published by the Day publishing
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- South African institution of mechanical**
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The South African mechanical engineer
with v.5, no.1, Aug. 1955.
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Jan./Mar. 1955 & *con. as* **New Teachers'**
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editor: Mr. R. S. Canca, 86 Mackenzie St.,
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Eng. edition [v]6-154 p.

U.G. Serie/Series, 1955

U.G.-13. Sewende verslag van die grondbewaringsraad vir die tydperk 1 Julie 1952 tot 30 Junie 1954. Pretoria, Staatsdr., 1955. 5/6d. [vi]7-28p. illus., map, tables.
Eng. edition [vi]7-28 p.

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Eng. & Afr.

U.G.-33. Registrateur van banke. Negende jaarverslag, tydperk geëindig 31 Desember, 1954. Pretoria, Staatsdr., 1955. 3/3d. [iii]4-33p. tables.

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DEPARTMENTAL PUBLICATIONSBuro vir sensus en statistiek
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Maandbulletin van statistiek. Mei-Okt. 1955. Pretoria, Staatsdr., 1955. 1/- per eksemplaar.
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U.G.-28. Registrateur van bouverenigings. Sewentiende jaarverslag vir die tydperk geëindig 31 Desember 1954. Pretoria, Staatsdr., 1955. [iii]2-37p. diags., tables.
Eng. edition [iii]2-37 p.

U.G.-30. Verslag van die Kontroleur en ouditeur-generaal oor die rekenings van die Lusernraad beheerraad vir die boekjaar 1 November 1953 tot 31 Oktober 1954.

1954. [iv], 44p., illus., pls., maps (2 col. fold.), tables, diagrs.

Eng. Edition [iv], 41 p.

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Die geologie van die gebied om Koedoesrand, Noord-Transvaal. Toeligtig van blaaie 35 en 36 (Koedoesrand) deur H. N. Visser. Pretoria, Staatsdr. 1952. 10/-. [iii], iii, 105p. illus., pls., tables (1 fold.)

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Results of an investigation into the possible presence of oil in Karroo rocks in parts of the Union of South Africa, by S. H. Haughton, J. J. G. Blignaut, P. J. Rossouw, J. J. Spies & S. Zagt. [Pretoria, G.P.],

1953. 10/- .viii, 122p. maps (some fold.) diagrs. (some fold.) (Geological survey memoir 45).

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Raad van handel en nywerheid Board of trade and industries

Verslag no.339. Die verfvervaardigingsnywerheid. [Pretoria, die Raad, 1953]. 110p. tables.

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